# THE FAMOUS GENERALS OF ISLAM

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بسم الله الرحمن الرحيم

# How Islamic Army Evolved

Before human beings began to live in towns, their habitat was the forests or wilderness. Their armies consisted of their members of families or the able members of their tribes.

At the time of a battle they would gather on disorganised adhoc basis. After the fight everyone would share the spoils of war in accordance with the bravery and boldness displayed in the fight. However when humans began to live in towns or built up areas, the need for distribution of work was felt. The next stage was the development of city state, and that heralded the need for an army and it meant a professional body of men in arms.

Egypt was the first country which founded the first regular army. It was 2000 B.C. when a king of Egypt organised a powerful army of Negroes. That army conquered all the neighbouring countries to establish a kingdom of Egypt. Following the example of Egypt, other nations like the Ashories, Faniquies Greeks and Babylonians initiated to organise armies of their own. Those were the oldest nations of our world who had a vastly significant role in the development of human societies. One can say that those nations played the role of being the architects for the building of a structure of human progress.

Earlier than the Muslims; Iranian and Roman governments had a very efficient and organised system of maintaining armies. The army was divided in to various

groups. Each group had its own separate officer in charge. The group of officers in charge had their own commanding officer who was called the commander-in-chief or General.

Before Islam Arabia did not have an organised system for upkeeping of an army. Each tribe was separated from other tribes, standing on its own. At the time a of battle, each tribe would select, from the men available in the tribe and that would be the army of that tribe. The division of infantry and cavalry would be carried out from among the chosen men, who would carry the arrows weapons (of their time) that is arrows, bows, spears, swords etc.

After the dawn of Islam, Muslims were totally separated from the deniers of Allah. The magnet of Islam had united them as never before. Those Muslims suffered cruelty and oppression, for the first thirteen years of their existence in Makkah, with patience and self control without any violent reaction on their part.

After their emigration to Madina, when the deniers of Allah made life impossible for the Muslims to live in Madina, the permission was given by Allah to the Muslims to fight back their opponents. That was the start of constituting a permanent formation of a Muslim army. All Muslims were soldiers of Islamic army, be they were old or young Muslims. The first army of Islam whose soldiers were the Ansars and the Muhajirs (people of Madina and those emigrated from Makkah) had as its commander-in-chief, the beloved prophet of Allah (P.B.U.H). There were only three hundred and thirteen soldiers in that first army of Islam. Those soldiers, under the leadership of Allah's prophet (P.B.U.H), fought steadfastly against one thousand fully battle-hardened soldiers (of the deniers army) and successfully overcame them.

That really was the blessing of Islam, blessing of the personality and presence of our beloved prophet of Allah (P.B.U.H), that was the victory of the brotherhood of Islam and the unwavering faith of Muslim soldiers in Allah.

During the leadership of the prophet of Allah (P.B.U.H) the number of fighting men in the Islamic army grew from strength to strength and increased from three hundred and thirteen to thousands. At the time of the conquest of Makkah, there were ten thousand Muslims (Soldeirs) with the prophet of Allah (P.B.U.H).

At the time of Tabuk, the strength of the Muslim army reached twenty four thousand soldiers.[1] After the passing away of the prophet of Allah (P.B.U.H) Hazrat Abu Bakr became the Khalifa (ruler, as well as the religious head). He systemised and organised the army. The armies of Islam during his reign crossed swords with the organised armies of two great empires of his time, that is the Romans and the Iranians and got the better of them. After Hazrat Abu Bakr, Hazrat Umar became the Khalifa. He established the management of armed forces at an institutional level. The armed forces were organised in a different way; that is a great army network complex of related parts created. Those armies piled up defeats after defeats on the armies of the great empires of that time, Iran and Rome; until the rule of Rome and Iran in Middle East ended forever.

During the reign of Hazrat Usman and Hazrat Ali the Islamic armies extended further the territories of Muslim ruled countries. You may ask, what was it that really gave that organisational strength to the Muslim armies so superbly? What was the motivation that made the Islamic forces (of that time) to be the most formidable army in the world?

[1] You have read about it in the first part of this book.

The Islamic armies were trained and organised in the faith of monotheism, they had discerned Allah and had faith in Allah, they believed in the brotherhood and equality (in the eyes of Allah) of all human being and that equality and brotherhood was based on the Kalma," There is no divinity except the divinity of Allah and Mohammad (P.B.U.H) is His messenger (A human being)". That was the faith and belief that made to them people of all colours, black white (and its other variations) rich and poor (people of East or West, North or South) connected and related to each other as a single species of human beings.

The Islamic armies had a special aim and objective, and that was the exaltation of Islam with the purpose to lift up the down caste, to sacrifice one's wishes and yearnings and even to give one's life for the establishment of a just society, whose members will follow the rules of Allah as its traditions. This motivation became the inspiration of the Islamic armies that defeated the mighty armies of Iran and Rome so conclusively and permanently.

These Islamic forces conquered more than half the world within half a century and presented to the world a new and unique exemplary etiquette in fighting wars (and dealing with prisoners of war and civilians of the conquered lands).

In fifteenth Hijri, Hazrat Umar (the second Khalifa) organised the army and established it under an administrative department. Actually at that time Hazrat Abu Hurera was appointed the ruler of Bahrain by Hazrat Umar. Hazrat Abu Hurera collected an staggering income of five lakhs from Bahrain. (That was a very large sum in fifteenth century) Hazrat Umar thought about the most

useful way to employ that money. He was counselled to use the sum to streamline the organisation of army.

Hazrat Umar organised and regularised the department of defence and in fifteenth Hijri. the department of Islamic forces was founded. Hazrat Umar really wanted that all the Muslim citizens of the country should have military training and become a possible soldier when needed. Anyway, the Qur'an also enjoins Muslims to face the problems and difficulties of life steadfastly like a brave soldier. Hazrat Umar appointed a committee of three officers to systematised the army organisation. These officers were, Mukharma Bin Nofil, Jubair Bin Mutam, and Aqueel Bin Abi Talib. These officers were responsible for working out a list of all the people of Quraish with the details of their names. They prepared a list which was arranged according to names of people of Banu Hashim which was the family of the prophet of Allah (P.B.U.H). Next was the tribe of Hazrat Abu Bakr (the 1st Khalifa), then Hazrat Umar's relative. But Hazrat Umar did not approve of that group order. Hazrat Umar asked the officers-in-charge to draw up another list with the tribe and of family of Hazrat Mohammad's (P.B.U.H) holding the central place. It meant that as the relation of anyone with the prophet of Allah (P.B.U.H) moved further from the prophet of Allah (P.B.U.H), the name of the person would go further down the list. That's how the list was to be set in order, that is first were the names of the near relatives of the prophet of Allah, then names of those not so near, then of those who were distant and so on.

Hazrat Umar chose this order instead of previous proposed order of the list, became his own name was the

last in the new list drawn up in the order of blood relationship with the prophet of Allah (P.B.U.H).[1]

Anyway this was how the army list was classified and set. The payment scale was in the following order:

| Status | Annual payments |
|---|---|
| 1. Persons who took part in the battle of Badr | Five thousand Dirhams |
| 2. Persons who migrated to Ethopia and took part in the battle of Uhad | Four thousand Dirhams |
| 3. Those who emigrated before victory at Makkah | Three thousand Dirhams |
| 4. Those who accepted the faith after fall of Makkah | Two Thousand Dirhams |
| 5. Those who participated in the battles of Qadsia and Yarmuk | Two Thousand Dirhams |
| 6. For people of Yemen | Four Hundred Dirhams |
| 7. For Mujaheds after Qadsia and Yarmuk | Three Hundred Dirhams |
| 8. For those without any distinction of status | one Hundred Dirhams |

There were payments for the wives, children and the slaves of the persons who were registered in the list of army personnel. The slaves received the same salary as

[1] Its worth noting, another example of the Muslims who at that time worked and cared for the glory of Allah and Islam and not for their own honour and glory, in a true equalitarian society which the principles of Islam had established. (Translator's note)

their masters received. This was again a blessing of Islamic equality where the masters and slaves were treated similarly as two human beings and nothing else.

This Islamic army was of two kinds.

1. The regular army, which was involved full time in army matters.
2. Those who lived at their homes, and were called up for army service when needed.

In twenty 1st Hijri, Hazrat Umar further organised the department of armed force and strengthened it by restructuring the state administration in to two departments; that is (1) Department of armed forces (2) Department of state administration.

Hazrat Umer set up many armed forces centres, which were in Madina, Kufa, Basra, Mosul, Fastat, Egypt, Damascus, Hams, Jordon and Palestine. These were all big army cantonments. There were other smaller cantonments in places under the big cantonments.

These cantonments arranged and provided the following:

1. Provided residential barracks for the soldiers
2. Arranged stables for the army horses. Each stable was for a minimum of four thousand horses. The horses were equipped to be ready at all times. Special care was taken about the nurturing and looking after the battle-readiness of the horses. There was grazing fields near the stables.

Horse racing competitions were held yearly. The horses were kept at different places in accordance with the weather suitability. In summer, horses were kept at places called Aaquol near the bank of river Furat.

The Arabs did not have horses of good pedigree before Islam. Therefore the department of armed forces paid special attention to obtain well bred horses.

Hazrat Umar chose the cantonment sites near the coastal areas so that any naval attack on Muslim ruled countries may be easily repulsed or prevented.

The total number of the organised armed forces had reached ten lakhs (one million) in the reign of Hazrat Umar. These men were always battle ready and armed. These men were readily supported by another twenty thousand soldiers every year.

Hazrat Umer had also organised the logistic support of the army in a very efficient manner. There were warehouses in the cantonments holding all the necessary things for the soldiers. There were special rules and regulations for the maintenance of health of the soldiers

1. The forces were sent to fight warm countries in winter while countries of cooler climate were dealt with in summer.
2. The army was sent to places of pleasant climate in spring and where the climate was health conducive.
3. The soldiers were kept active, fit and in good shape and stamina by running, swimming and doing other prescribed exercises.

Friday was a general holiday for everyone in the army. Twice a year the soldiers could have leave to go home. Those serving in the armed forces had these conveniences and privileges to make their lives, comfortable and easy. They were also instructed, not to wear soft clothes, not to bathe in Hammams (closed

comfortable bathrooms) and not to ride horses fitted with saddles.

Every unit of the army had its own Ameer-e-Khazana (finance officer) with a bureau and workers to perform its various particular jobs. Every unit of army had its own separate several language translators, a Muslim law office, doctor and a surgeon.

Hazrat Umar regularly sent commands to officers of the Muslim army. He demanded that every Muslim soldier should be well used to in four activities, (1) Swimming (2)horse riding (3) target shooting and (4)barefoot walking.

Every soldier necessarily had to carry the following with him (1) needles (2) A packing needle (3) Thread (Thin and thick) (4) scissors (5) Bag full of corn to feed the horse (6) Tools to attack a fort. Furthermore, there was a wooden structure carried with all the armies called 'Manjalique". It would have seating section for soldiers to sit in it, who would hurl stones and stone covered with oil soaked burning cloth, which would be catapulted over to the enemy forts mechanically.

There was a special unit, with every army, for constructing bridges, roads and lanes. People of the conquered lands also participated in this work. However after the conquest of Egypt the natives of Egypt (the Coptic) made this responsibility their own, and indeed proved themselves to be an aid in further future victories of countries. It was mainly due to the humane and fraternal Islamic behaviour of Muslims towards the people of conquered lands, that inspired that helpful reaction in the local people, towards the Muslims.

During the reign of Hazrat Umar several proposals for the formation of a naval force were put forward to Hazrat Umar (the Khalifa), but he was not in favour of the idea, mainly because during his pre Khilafat days, Muslims faced much trouble in naval battles against the Iranians. Hence Hazrat Umar took a stand against naval warfare: Ameer Moavia, the governor of Syria, repeatedly requested permission from Hazrat Umar to set up a Muslim naval capacity, but Hazrat Umar withheld the permission.

During the reign of Hazrat Usman, Ameer Moavia once again requested the permission to organise a naval force and pointed out to Khalifa Usman, the importance of a naval fleet.

The Muslims then were in control of several islands and naval capacity was essential for their defence and security. Hazrat Usman granted the permission for organising a naval capability on condition that Muslims would not be compelled to join the navy. Ameer Moavia accepted the condition and began preparation for building up a naval fleet. Ameer Moavia developed and enlarged the Muslim naval fleet to the extent that within a period of a few years it ended up to be larger than the Roman fleet: In thirty 1st Hijri Caesar of Rome attacked Syria with six hundred battle ships. The Muslim Naval chief Abdullah Bin Abi Srah battled the Roman at sea and handed the Roman fleet a convincing defeat.

After the establishment of the Muslim naval fleet the Roman Sea became a training ground for Muslim navy.

During Hazrat Usman's Khilafat (reign) the Muslims achieved great successes in the activities of the Muslim defence forces. This established system remained intact and continued its successes during the reign of Hazrat Ali.

However after Hazrat Ali, disputes be settled the Muslim polity, which caused a temporary cut back in the progress of armies' activities. However during the reign of Umayyads (Banu Ummaya) there was a great revival and marked upturn in military activities.

The Umayyads had a powerful armed forces presence. The Umayyad period saw the rise of great resolute army generals who extended the Muslim conquests in the east to the borders of china and in the west to the borders of France. Muslims were present at once in the west as well as in the east.

The reign of Valeed Bin Abdul Malik was the shining era of Muslim forces triumphant march to conquer new lands for the glory of Allah and to introduce the people to the Islamic way of life. This period is famous for the rise of very able, of skilled of battle craft and of outstanding qualities of army generals who had unshakeable belief in Allah (monotheism).

You have read in the first part of this book about the first Islamic general, Hazrat Mohammad (P.B.U.H) and with him, Hazrat Ali, Hazrat Saad Bin Abi Waqqas, Hazrat Khalid, Hazrat Abu Ubaida Bin Al Jarrah, Hazrat Zaid Bin Haris and Hazrat Osama Bin Zaid. Now we introduce you to some generals of Umayyad era and after that of the era of Bani Abbas.

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# Introduction to the famous generals of Bani Umayya

The era of Umayyad's reign is distinguishable by the conquests of Muslim armies of faraway lands and delivering the message of Islam to the people there. It was a glorious period of magnificence and grandeur of Islam. Many great Muslim generals came to prominence in that period you will read about them later in this book.

Really the conquest of countries and victories in battles very much depend, on the understanding of battle craft and the common sense to apply it at the crucial moment by the general of an army. You will read further in the book about the eminent army generals of Banu Umayya. After that you will find information about the generals of Banu Abbas. It is not a full, detailed account of the life of those generals but that you can read that later on in books for adults, that are dedicated to describe the life of the generals in details. Here, in this book we have described their achievements briefly, so that you just know, how brave, bold, resolute and determined victor were those generals.

Victories and triumphs were delivered on a silver salver, to those Islamic generals, whichever way their armies headed. Those victories were of such durability that Muslims remained in continuous authority in those countries for a thousand years (and still most of those countries are counted as Muslim countries).

During the reign of Banu Umayya, there were indeed some internal disputes, rebellions and violations of public peace and tranquility, but those were put down promptly and effectively.

The reign of Valeed Bin Abdulmalik was an epoch of outstanding glory of Muslim conquests. During that period boundaries of area of Muslim sovereignty and conquest, extended with startlingly rapid progress. In the east it reached Sindh (India) and Chinese Turkistan, in the north, Caspian sea, Azerbiajan, and Armenia and in the north right up to the valleys of Spain.

After Valeed the reign of Hishaam too is distinct because of Islamic victories. During Hishaam's reign the Muslims started an offensive operation and conquered almost half of France but due to the non arrival of fresh troops, the Muslim army's advance was reduced to a retreat. Had the Muslim army succeeded in continuing their advance then the history of not only France but the whole of Europe would have been altogether different.

We, now, describe in short, the brave exploits of the famous Muslim army generals about whom you will read, in some detail, later in this book.

(1) **Qutaiba Bin Muslim Bahili,** was among the group of army generals trained by Hajjaj Bin Yusuf, and he performed extraordinary brilliant feats in the battles and conquest of middle east. He was second to none, in expertise of battle craft, among the best army generals the world has seen.

(2) **Mohammad Bin Qasim Saqafi** was the son-in-law of Hajjaj Bin Yusuf. He conquered Sindh (India) when he was only seventeen years of age. It is difficult to find his match in bravery in the historical records of armed forces. His great achievements in the battlefields even surpass those of Alexander the Great. He had matchless administrative abilities. Within a Short period after the conquest of Sindh, he brought peace and security to the land. The situation in Sindh

improved dramatically and Sindh became prosperous.

(3) **Uqba Bin Nafeh,** conqueror of Morocco, Army general of Qairwan[1] (Tunis), who rode his horse in to the ocean, after conquering the land of Morocco and supplicated to Allah, "Hey Allah, Had not the Waves of the sea stopped me, I would have gone to the last boundaries of the world to acquaint people there with your greatness and glory."

(4) **Musa Bin Nusair,** who conquered North Africa and Spain and moved on to invade France. His achievements are embossed in gold in the history of Islam.

(5) **Tariq Bin Ziad,** conqueror of Spain. He defeated Rodrick's spanish army of a hundred thousand with his army of twelve thousand and that too on the soil of Spain and then conquered the whole of spain and included it in Islamic territories. He was the first person to take the message of Islam to Europe.

(6) **Maslama Bin Abdulmalik.** The most valiant prince of Banu Umayya. He valiantly attacked Constantinople. The tales of his brave army exploits in Islamic history are of zeal and fervour inspiring.

(7) **Yazeed Bin Muhallab.** His father Muhallab was a famous general of his time. But the son overtook the father in bravery. Jarjan and Tabristan[2] were part of his conquests. Wherever he advanced, he never had to retreat. He just never wavered, in whichever battle field he fought.

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[1] Qairwan.. A town of Tunis

[2] Tabristan. An area and a town of Armenia.

(8) **Junaid Bin Abdur Rahman,** Ruler of Sindh. When he came to Sindh as ruler, his achievements and work rekindled the memories of Mohammad Bin Qasim's victories in people's minds. The extent of his conquests was far wider than that of Mohammad Bin Qasim.

(9) **Abdur Rahman Bin Abdullah Ghafiqi.** He was that ruler of Spain who invaded France. He achieved martyrdom facing the combined forces of France, Germany, and Portugal, in France. Had he received reinforcement of fresh troops, then France very likely would have come under the domain of Islam.

After these introductory notes, you can read further details in this book. If it inspires you to find out about their lives and times in greater details, then you can read all about their lives in books of Islamic history.

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# Qutaiba Bin Muslim Bahili

(Conqueror of Transoxiana)

*"How can you think a man to be greedy, who has no voracity for the world, even though it is under his control?"*

(Part of the speech by the Muslim ambassador Habira in the court of Chinese emperor)

Hajjaj Bin Yusuf was the governor of the eastern part of Islamic state, during the times of Banu Umayya. He had a knack of identifying a person's special abilities. He had appointed men of such bravery and administrative ability as his army generals; that Islamic history glitters, even today, by the gleam of their spectacular achievements.'

Hajjaj Bin Yusuf ruled the eastern provinces bravely with intelligence and common sense. It was his training that produced Mohammad Bin Qasim, the conqueror of Sindh. He also eyed Qutaiba Bin Muslim Bahili, the man whose achievement can still stir our depressed hearts with the zeal and fervour of Islamic bravery, courage and determination.

Qutaiba Bin Bahili was unmistakably distinct among the famous Muslim generals. His determination, courage, bravery, sincerity and readiness to forsake all in the service of Islam were his distinguishable virtues.

Many such great army generals were born and rose to prominence among the adherent of Islam during the times of exaltation and zenith of Islam.

In eighty six hijri, Hajjaj elevated Qutaiba Bin Muslim from being an ordinary soldier to be the commander-in-chief of the Islamic forces of Middle East, Qutaiba first act after the appointment was to organize the army in a special different way, and train them in a specific way. He then infused the soldiers with determination bravery and courage by the example of his own personal virtues.

After reorganisation of army, he addressed his army with a moving speech on Jihad. The words of that address are embossed in gold on the pages of Islamic history. You may read it in the historical accounts of Islam.

After those preparations, he advanced his army into west Asia, that is the famous city of Khurasaan,[1] Marv.[2] It fell easily. Qutaiba appointed his deputy as the ruler of the city, and then moved towards the area of Talquan.[3]

After adding Talquan to the vast territory of Islamic ruled countries, Qutaiba crossed river Jeehoun[4] in his advance. The ruler of Saghanian came to Qutaiba and swore allegiance to Islam and presented gifts to Qutaiba.

Qutaiba after concluding there, advanced towards Kaftan[5] and Tukharistan.[6] The rulers of these places accepted supremacy of Islam and paid homage to Qutaiba and Islam. Qutaiba left a deputy general there and went back to Marv for a short while. Hajjaj Bin Yusuf wrote to Qutaiba, when he came to know about Qutaiba's return to Marv.

[1] Khorasan. Eastern Iran
[2] Marv. Capital of Khorasan
[3] Talqan. East Iran
[4] River Jeehon. River of Turkistan
[5] Kaftan
[6] Takharistan

"It is against the principle of generalship to depart from the battlefront leaving the army behind. When invading, be in front of the army and when the army returns, be in the rear."

Nayzek was a powerful ruler of Tooran.[1] In eighty seven hijri he came to Qutaiba and paid homage to Qutaiba and Islam. The ruler had many Muslims in his prisons, he released them all.

On the banks of Jeehoun River, the ruler of the city Pekind had amassed a large army to confront Qutaiba. But Qutaiba attacked them first. The chief of the city cunningly encircled the Muslim army, blocking the way out. The Muslim army was completely surrounded, shut in on all sides; but they valiantly defended themselves and continued fighting for two months.

Qutaiba was unable to inform Hajjaj about the situation at the battlefield. Hajjaj was much concerned, so he sent a messenger who came back and apprised Hajjaj of the encirclement of Muslim army. Hajjaj speedily sent reinforcement. The fresh troops along with Qutaiba's army attacked the enemy so fiercely that the enemy forces flee the battlefield and wanted to get back to the close doors of the city Pekind. But Qutaiba blocked the way and the fleeing army had to disperse and run away in other directions.

The citizens of Pekind, sought an armistice, which was granted by Qutaiba. Qutaiba wanted to return to Marv. So after arranging for all the systems necessary for the running of the city, Qutaiba was on the way to Marv, when he received the news about the rebellion in Pekind and the murder of the city administrator left there by

[1] Tooran. Turkistan

Qutaiba. Qutaiba went back, re-conquered the city and punished the murderers of the administrator and others who were responsible for the rebellion and then returned to Marv.

There were two tasks that occupied Qutiba's attention then.

(1) A completely new structuring of the systems of government (i.e. citizen centric Islamic system of equality of rights of all citizens in law and administrative attitudes)

(2) After the rest, prepare and organize the troops for a possible shot at Bokhara the following year.

After a rest of a year from battles, Qutaiba moved on his troops to take on the ruler of Bokhara, in the spring. On the way to Bokhara[1] the Muslim forces, encountered the combined forces of Saghdi, Turkish and Farghani nations. The Muslim forces were joined by the forces of Tooran (Turkistan), who under their chief Nayzek demonstrated their battle skills. Muslims were the winners in all the battles. Qutaiba then allowed his soldiers some rest to recover from battle tiredness.

After sometime Qutaiba attacked Bokhara with fresh troops. The ruler of Bokhara closed the gates of the city to shut out the Muslim troops. Muslim army put the city under siege. The four month long siege did not produce any result. The Muslim army lifted the siege and returned to Marv. On hearing the news of that failure, Hajjaj asked Qutaiba to send the map of the battle field and the fort. Then Hajjaj advised Qutaiba to lead his attack from the direction chosen (by Hajjaj). Qutaiba following Hajjaj's advice, attacked Bokhara again in 90 Hijri. The ruler of

[1] Bokhara: Turkistan

Bokhara called Turks and Saghdiēs for help, who responded to the call positively and duly, came to help. The army of Bokhara came out of the town and the Muslim army of Qutaiba was trapped between the two armies of their enemies. They were on the verge of giving up when the Muslim women with them shouting admonishments, exhorted men to fight hard and be steadfast. The men then stood their ground and fought back.

Qutaiba made a challenging call to his army. "Which is the tribe (they had tribal regiments) that is going to hit the enemy hard and force them to retreat?" Hearing the call, Vakee the chief of Bani Tameem took his braves and crossed the river. Another commander of Bani Tameem, Hareem, took his unit of soldiers and followed Vakee to help. Vakee had announced before moving to attack, that only those who are ready for martyrdom should accompany him and no one else. Eight hundred braves, (ready to lay their lives for Allah) followed Vakee and moving from behind enemy lines, started a fierce attack on the enemy. They fought with such courage, boldness and bravery that the enemy could not hold their position and flee. The ruler of Bokhara and his son were injured in the battle.

The Islamic forces entered the town and took it under their control. The conquest of Bokhara was an imposing and important victory. The remarkable victory, put the fear of the Muslim army in the hearts of Central Asian Rulers. They rushed to Qutaiba to submit to his authority and offer allegiance.

In Hijri 93 Qutaiba conquered and controlled khwarzam (Turkistan) and moved on to invade Samarkand. In the battles of Khwarzam and Samarkand,

non-Muslims also helped the Muslim army. Samarkand too was conquered. Qutaiba built a mosque in Samarkand and prayed in that mosque.

Qutaiba appointed Abdullah Bin Muslim ruler of Samarkand. Then he went to his capital Marv.

In the next year, hijri 94 Qutaiba conquered Shas and Farghana. By hijri 96 the whole of Kashghar[1] was under the control of Islamic forces.

Qutaiba Bin Muslim Bahli was a courageous, of firm of purpose, and one of the greatest army generals of his times. Following are the name of the central Asian countries conquered under his generalship by the Muslim Army.

Bokhara, Samarkhand; Tibet, Chinese Turkistan, Mangolia, Zangaria, Russian Turkistan and Khwarzam etc.

If you would like to know the extent of this huge empire then the boundaries are as follows:

In the east, China;

In the West, Caspian Sea

In the north, Siberia:

and in the South, Afghanistan and Iran etc.

That is, whatever countries are within these boundaries were conquered under the generalship of Qutaiba.

After the conquest of central Asia, Qutaiba sent Habira Bin Mushmarij Kulabi, as his ambassador, with a delegation, to the King of China. The King welcomed the

[1] Kashghar: Chinese Turkistan. On the border of Afghanistan

delegation cordially and warmly. The delegation's stay was arranged and maintained with great pomp and ceremony. The delegation delivered the message of Islam at the court of the king and asked," Do accept the faith of Islam and have peace and tranquillity in your life. Join the large community (of Muslims) where there is no (petty) discrimination (on human level) of rich and poor, black or white etc. In this community the most respected and the greatest man is that whose deeds are most moral and who serves the people most."

The king of china said during a conversation, "Qutaiba has great greed but a small army. Tell him, on my behalf, to go back, otherwise I will send such a huge army, that will wipe-out his army and his friends." Habira Bin Mushmarij Kulabi told the King in his answer, "Hey king of China, how can you imagine the size of the army of a ruler whose kingdom is spread at one side touching your country and on the other side joined with the land of Syria. And how can you call that man greedy, who inspite of having the world in his rule has rejected its possession?"

In the end the King of China, by way of mollification sent many presents and gifts (to Qutaiba) and saw off Hibirah Bin Mushmarij Kulabi.

Now that you have read about the spectacular achievements of Qutaiba, what do think it was that made Qutaiba such a great man; and what was it that made the conquests of Qutaiba so spectacular and so unmistakably durable that the central Asia was ruled majestically by Muslims, unceasingly for a thousand years. Not only the towns of central Asia became the centres of Islamic civilization and culture, but Bokhara, Samarqand and

Tashqand etc. are still have a glittering presence on the pages of Islamic history.

The services rendered by the nations (people) of central Asia, to Islam, remain gleaming on the pages of Islamic history. But why did all this really happen?

However, should you feel it is not easy for you to answer that then let us give you the answer. In fact Qutaiba was sincere, his motives (and motivations) were pure and moral, he had utmost faith in Islam, so much so that to dedicate and even lay down his life for the glory of Allah and Islam had become the ultimate purpose of his life. It was those attitudes and attributes that helped Qutaiba to achieve such splendid and lasting victories. Allah and Islam (Allah willing) will forever keep alive and shining, the names (and deeds) of its sincere and life sacrifying faithfuls, in the history of Islam.

Do not doubt it, however in case of anyone doubting he/she should then test it for themselves. If you work for Islam with sincerity, pure motives and complete faith in Allah and always do it for the glory of Islam, do not fear anyone in the world except Allah (i.e. His displeasure) then indeed you too, like Qutaiba, will have your golden name in the annals of Islamic history forever. Generations of Muslims will mention your name with respect and admiration. May Allah help you. Amin.

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# Mohammad Bin Qasim

## (Conqueror of Sindh)

*"The boys of his age were busy in games and pastimes, but he ruled over chiefs and braves, and was their leader at that age."*

-An Arab poet's praise for Mohammad Bin Qasim

During the reign of Valeed Bin Abdul Malik Umvi (of Banu Umayyah) Hajjaj Bin Yusuf Saqafi was the governor of Basra. Basra was the capital of all the eastern states of Muslims.

Hjjaj Bin Yusuf Saqafi was famous for his awe inspiring personality and well versed ways of governing. He ruled in an effective and efficient way.

The famous young conqueror of Sindh Mohammad Bin Qasim Saqafi was the nephew and son-in-law of Hajjaj Bin Yusuf. He was a precocious child. Hajjaj recognized his intelligence and promise of future achievements, paid great attention to bring up and train Mohammad Bin Qasim. Hajjaj then married Qasim to his daughter.

Hajjaj under his supervision, let Qasim rule Iran at an early age. A poet praising the successes and achievements of Qasim says," The boys of his age were busy in games and pastimes, but he ruled over chiefs and braves and was their leader, at that age."

Arabs had cordial business relation with many Rajas of south India. Many Arabs traders had emigrated to south India and Sri Lanka and had settled there. The widows,

women, and orphan children of Arab Settlers were sailing from Sri Lanka to Barma in Ships. These ships stopped at a port on the coast of Sindh called Deebal. The dacoits of Sindh robbed the ship and took away the widows and children (to sell as slaves).

When Hajjaj Bin Yusuf Saqafi came to know about that robbery, he wrote to Raja Dahir (the ruler of Sindh), "Immediately, send back our people arrested by your soldiers." Dahir answered, "You free your people yourself, from those who arrested them."

Hajjaj informed the king of the Muslims, Valeed Bin Abdul Malik Umvi, about the whole incident and asked permission to invade Sindh in order to free widowed women and orphan children. Valeed Bin Abdul Malik consented to the request.

Hajjaj sent six thousand soldiers under Abudllah Aslami to invade Sindh. Dahir's army defeated the Muslim army and Abdullah Bin Aslami was martyred. Hajjaj again sent an army under Budail Bin Bajli to attack Sindh. But Raja Dahir's army defeated that army as well (being on the home ground). Budail Bin Bajli too was martyred.

Hajjaj then swore (on his honour) not to have peace until revenge is completed for those defeats. Hajjaj then sent his talented nephew on this mission. Mohammad Bin Qasim took the army from Shiraz and moved through Baluchistan to attack Sindh.

Mohammad Bin Qasim was just seventeen years old at that time. But with his military expertise and understanding he conquered Deebal easily on the very first attack. Then he captured Qandpur. Then he seized the third city of Aramal in his winning streak. Aramil was a

secure town because of its strong fort. But Islamic forces fought doggedly and after a determined siege the town fell. It came under the control of the Muslim army as a result of persistent and audacious effort. Muslims gained a foothold in Sindh after taking over Aramal and they established military basses there.

Mohammad Bin Qasim moved forward after the conquest of Aramal and attacked the town Neroon. The town people asked for truce, and after signing the peace treaty, placated the Muslims by handing over the town to the Muslims.

The Muslim forces moved forward from Neroon and attacked Al-ror. Raja Dahir was ruling his kingdom from that town. The army of Raja Dahir came forward to stop the advance of Muslim forces. It was a fierce fight with braves of both side showing their mettle. In the end Raja Dahir lost his life and the whole of Sindh came under the control of the Muslims.

After that victory the Muslim forces moved forward and conquered large area of Punjab. The Muslims made Multan their administrative capital. In those days, the boundaries of Sindh were spread far and wide and Multan was considered another city of Sindh. After the conquest of Multan, Mohammad Bin Qasim built a big central mosque (called Jama Masjid) there. The whole of Sindh then came under Muslim control.

Mohammad Bin Qasim then paid attention to put in an administrative system suitable for the people of conquered country, which was based on justice, fairness, security and peace for all citizens. The previous rulers of Sindh (befor Qasim) were unworthy and unfit to rule and were pitiless tyrants. People of Sindh were sick and tired of those rulers and wanted them no more. That was the

reason that the people happily welcomed the Muslim armies. The people, in-fact, helped the Muslims and remained loyal to the Muslim even in times of difficulties. Allah gave the land of Sindh to Muslims and fulfilled the promise He made in the Qur'an". The inheritors of land will be the pious followers of Allah."

At that time the Muslims had a purpose (of life), an objective that there will be no more tyranny and oppression in our world. There will be justice and fairness everywhere, for everyone. There will not be any discrimination on the basis of white or black, rich or poor, or of the rulers and the ruled. All human beings will have the same human rights, people would treat each other like brothers, and will live life following the rules of one and only Allah.

With this purpose in their hearts and minds, the Muslims succeeded wherever they went. They were the helpers, supporters and defenders, of the oppressed friendless, helpless, unfortunates, those in misery and crippled. They put up (by their behaviour) examples of decency, honesty, mercy, (human) sympathy and all round humanity, that was a lesson for all. They helped people to discriminate between good and evil and pointed the right path to the people. They removed disturbance and discord from the countries and brought peace and security for the citizens.

Mohammad Bin Qasim was guided by this purpose. He put in order arrangements and put out commands for peace, welfare and comforts of the people in his conquered lands. He put in operation policies and plans to increase the national product and incomes of the people.

Mohammad Bin Qasim had given the people of Sindh all kinds of freedoms. There was no coercion or rigid

severity for the people. People were treated with leniency and affably. Hajjaj Bin Yusuf advised Qasim regularly in his letters to adopt leniency, affability, fraternity and equality in dealing with the natives of Sindh.

Mohammad Bin Qasim always carried the message of love, gentleness, equality (of human beings in Islam) and fraternity, where ever he went, or dealt with people of Sindh. There were reminders to the religious leaders, "There is nothing to fear, choose your own plans and schemes for your welfare; nobody is going to interfere or stop you. You are free, to build your places of worships, following your religious customs and traditions, without fear of interference; pay respect to your religious priests and also help them financially (if you like)."

Mohammad Bin Qasim governed the country in consultation with its people. He opted for Raja Dahir's former prime minister to be his prime minister. His treatment of people of Sindh was superb and unique, with rare suchlike examples in world history.

Mohammad Bin Qasim had proclaimed that everyone had the right to worship in accordance with their religious teachings and traditions and there would be no interference in it. Mohammad Bin Qasim accorded respect to Brahmins and gave them administrative positions suitable to their rank in the society of Sindh. The collectors of agricultural land's rent (lagan) for the government, were emphatically advised to be fair, and impose the lagan (rent) that the farmer could easily afford.

Infact, Mohammad Bin Qasim treated the people of Sindh without prejudice and with such generosity, leniency and gentleness, that conquerors hardly if never adopt for the vanquished.

Mohammad Bin Qasim kept such necessary number of armed forces in the cities, districts and forts that within the short period of three years, peace and security reigned in the whole country and people tasted prosperity.

A confirmation of Mohammad Bin Qasim's popularity and administrative qualities was that within a short period, he organized a large army of indigenous Sindhi natives, who were permanently ready to defend their country with their lives.

In short, Mohammad Bin Qasim was far from being a cruel and tyrant army general. In fact, he was a sympathetic person with a mission of dutiful service to mankind. His was a rule over hearts and minds of people. Yes, few were slained by his sword in order that the rest may breathe in an atmosphere of peace and security. Some places and palaces were laid waste by force but only so that rest of the people could live in peace and freedom in their places.

You have read the life story of Mohammad Bin Qasim. Can you imagine how a seventeen years old teenager, far away from his native land, could systematically organise and manage his armed forces so efficiently that many big and renowned army generals were astonished to see his ability and administration.

In the heydays of Muslims many such resolute bold and brave youngmen were born and their deeds shine on the pages of Muslim history like the stars and moon shine in the sky.

You too are the followers of the same creed which guided Mohammad Bin Qasim. The only difference may be that he was sincere, bold, resolute, well intentioned and

was motivated to serve the masses. Sad to say those qualities are so rare now.

The main purpose for (people of those times) was to illuminate every corner of our globe with the radiance of Islam, remove the darkness of tyranny and oppression so that justice may enlighten the world and pain and sufferings of people be no more.

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# Uqba Bin Nafay

## (Conqueror of Maghreb)

*"Hey, my Lord Allah, had the waves of this sea not hindered me, I would have marched on to the last bit of land on earth to spread and announce the greatness and glory of your name."*

*Uqba Bin Nafay. The conqueror of Morocco or Maghreb*

During the reign of Ameer Muavia, Muavia Bin Khadeej was the governor of Egypt. Muavia Bin Khadeej wanted to conquer North Africa and he obtained permission for it from Ameer Muavia.

He prepared a large army for that purpose and right in the beginning captured the province of Khera-Sena and other coastal cities. Then he moved to some other cities and conquered those. The largest city among the captured towns was Jalola. It was a well populated town full of riches. It was economically very beneficial for Muslim forces to conquer that city.

After Muavia Bin Khadeej, Uqba Bin Nafay was appointed the governor of North Africa. He too wanted to conquer the whole of North Africa.

Uqba Bin Nafay was one of the famed army generals of his times. He was very brave, resolute, bold and determined person, and very kind, merciful and sociable too.

Uqba Bin Nafay organised his army in a special way for fighting in North Africa. He strived very hard for

victories, and led his forces into North Africa vigorously. Fighting all the way, he reached the coast of Atlantic Ocean. There was no land left to go forward so he rode his horse in to the sea. He wanted to cross the water to reach land on the other side of the water to spread the name of Allah and ideas of his religion Islam. But you know, to reach the coast at the other side of an ocean is difficult task and that too swimming on a horse back!!

So after going forward in the waves of the sea for a while, Uqba Bin Nafay came back to the coast and supplicated to Allah in the following way:

"Hey Allah, had the waves of the sea not hindered me, I would have marched on to the last bit of land on earth to spread and announce the greatness and glory of your name."

Uqba, then diverted all his efforts to improve and streamline the internal administration and general prosperity of Nort Africa. He built several new towns in North Africa. The largest of these was Qairvan, which in time became the capital of North Africa.

Uqba continually tried to introduce Islam to the nation of Berbers. But Berbers were rigid people. They vehemently opposed Islam.

Once, Uqba Bin Nafay was returning from a battle with his army commanders. The Berbers ambushed them on the way and the Berber youngs jumped on them ferociously. There were just a few soldiers with Uqba Bin Nafay, and fighting valiantly he was martyred. He is still there in his ultimate slumber.

After the martyrdom of Uqba Bin Nafay the Berbers did not let the Muslims to remain in North Africa and

Muslim armies were pushed back till they were driven to Egypt.

Now you have heard about the magnificent achievements of Uqba Bin Nafay. Uqba Bin Nafay rode his horse in to raging waves of sea and finding that it was water all around and there was no land to be seen ahead, returned to the coast. Standing on the coast he expressed his wish in supplication. You have read about it earlier in this essay.

How good it would have been, if one of you were Uqba Bin Nafay. Islam once again needs bold braves like Uqba Bin Nafay, who would ride their horses in the raging waves of the ocean and who would desire to go to the last bit of land on earth for the greatness and glory of Allah. Oh Allah raise another Uqba Bin Nafay from among us. Amin.

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# Musa Bin Nusair

## (Conqueror of North Africa)

Musa Bin Nusair was appointed the governor, as well as the commander in-chief of Muslim army in North Africa in 89 Hijri. The area from the Atlantic Ocean to Egypt was under the rule of Musa Bin Nusair.

The capital of North Africa was Qairvan. The Berbers there were a rebellious nation difficult to control. You have read in the account of Uqba Bin Nafay that he was martyred by the Berbers along with his army generals.

The Berber rebels ruled Qairvan and other North African towns. A woman in North Africa had also emerged as an opponent of Muslim forces. She was much spoken as a witch. She had put out the rumour that whatever she predicted that would come true. Incidentally, few of her predictions did actually came true. People were impressed and started revering her. She brought out the Berber nation against the Muslim. Her trick was that whichever direction the Muslim army attacked; she would get the town's habitats and farms etc, in that area destroyed so that the Islamic forces were left with the scarcity of food and would be hungry. The Islamic army in someway caught that witch and executed her to put an end to her activities.

After that Musa Bin Nusair and his brave sons put all their efforts and time to bring about peace and security to the country. They subdued the Berber nation. They befriended the chiefs and leaders of the Berber nation and

softly introduced them to Islam, with affection and by the example of their own moral behaviour.

Preachers and religious orators were appointed all over North Africa, who taught Islam to people. Within a short period the whole of North Africa was dazzled by the radiance of Islam.

Once Islam spread in North Africa and peace and security was established all over the land, Musa Bin Nusair then turned his attention to the coastal towns of North Africa and conquered the nearby islands. You can find out the location of these islands on the maps. The names of the islands are as follows, Sardinia, Cyprus and Sicily etc.

Tremendous efforts were put in for the progress, prosperity, and peace and security of these islands. These islands became famous in the Islamic empire for their prosperity later on.

In those days, the internal and home affairs of Spain were terribly unsatisfactory. The government was deficient in strength and power, the rich and the religious were morally corrupt and addicted to excessive sexual indulgences. Common people were in a wretched state because of poverty. The whole country was divided into small parts. The ruler of one part of Spain was named Julien who was discontented, distressed and absolutely fed up of the despotic rule of the king of Spain Rodreck. Julien went to Musa Bin Nusair and asked for his help. Musa Bin Nusair asked the Muslim ruler (Khalifa) for permission to invade Spain, that the Ruler (Khalifa) readily granted it.

Musa Bin Nusair sent his famous brave general Tariq on this mission, with an army of seven thousand soldiers.

Later on, a reinforcement of another five thousand soldiers was despatched. Tariq fought the king of Spain with twelve thousand soldiers. The king of Spain had brought an army of one lakh soldiers to fight the Muslim army.

Rodrick's army fought well for several days, but in the end could not contain the Muslim onslaught and were defeated conclusively. The king died by drowning in a river.

Tariq's forces continued their advance in Spain defeating Spanish forces in each encounter. Eventually Tariq's forces held sway over whole of Spain. Tariq informed Musa Bin Nusair about his victories. Musa Bin Nusair soon set off to Spain from the famous North African town Qairvan. Within two years the whole of Spain was under Muslim control. Musa Bin Nusair, actually, wanted to invade France and conquer it and then Italy and from there, conquer Constantinople on the way back to his home base. But the Muslim king Valeed did not approve of Musa Bin Nusair's programme, and Musa appointed his son Abdul Aziz the ruler of Spain and returned to North Africa and from there travelled to Syria to see the king Valeed.

In the conquest of Spain Muslims obtained many many very expensive artefacts and other precious and invaluable objects and articles.

Muslims treated the princes and princesses of Spain with respect and courtesy. They reinstated them to their status and gave them back their land and titles and their rights were restored. No one was exiled and had the right to live wherever they wished. Many of the royals and elite of the Spanish society became Muslims. It was because of

the truth of Islam and the most humane behaviour of the Muslim victors.

You have read earlier about Musa Bin Nusair and his intention to conquer the whole Europe and introduce Europeans to Islam and its message. But the Muslim king Valeed did not approve of the proposed plan, mainly because of the travelling distance and the possible obstacles and difficulties on the way and called Musa to return via North African route.

You too can be another Musa Bin Nusair if you are prepared to try hard. You need strong determination. May Allah help you in your endeavours. Amin

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# Tariq Bin Zeyad

## (Conqueror of Spain)

*"What is the fuss about mother land and alien land. All countries belong to us, because they belong to our Lord Allah."*

*Tariq Bin Zeyad, (at the time of burning the boats at the coast of Spain)*

You must have heard the name of the country Spain. That country is in Europe. There is a mountain in the southern part of Spain called Jabl-e-Tariq or Gibraltor. Tariq started his invasion of Spain from that place. The whole area is known by the name of Tariq now.

During the period of Muslim ascent to greatness, many such people as Tariq were born among Muslims. Those who would be outstanding because of their abilities, capabilities, love for Islam, motivation to truly serve humanity, courage and boldness. People responded to them for their qualities, bestowed their love and respect upon them for their heroism.

Who was Tariq, what was his birth place, name of his family and tribe; well there is no agreement on these matters. But as far as we are concerned his lineage is not the salient point of consequence in his history. It is good enough for us to know that he was an army general of great courage, boldness and extraordinary sharp army

intelligence. He was renowned for rendering the weapons capabilities of his enemy ineffective, at the time of his attack. These qualities carried him on his ascent from an unranked unknown soldier to the status of a famous resolute army general.

You have read that the conqueror of western Africa was Uqba Bin Nafay. After conquering western Africa, when he reached the last bit of land before sea, he said looking at the sea," Had not the sea hindered me, on my way, I would have taken your holy religion even further." Uqba Bin Nafay had ridden his horse into the sea, but obviously one cannot cross the sea on a horse back. He went in the sea as far as it was possible and then returned to land.

You have also read that, he was the ruler who made Qairvan the capital of his territory.

After him, the next ruler of Africa was Musa Bin Nusair. Musa brought peace and security to Africa. The nation of Berbers, who previously had rebelled several times were pacified and confidence of their leaders was gained. Able preachers and scholars were given the task of spreading the message of Islam among the Berbers. They took the task to their hearts and went door to doors among the nation of Berbers to introduce the Qur'an and Islam to them. It did not take a long time for Berbers to become part of worldwide brotherhood of Muslims under the umbrella of Islam.

Musa Bin Nusair then looked at the state of the coastal area of North Africa and put it right. He conquered several famous islands of Mediterranean Sea.

Musa Bin Nusair sent an army of seven thousand soldiers under the command of his famous general Tariq

Bin Zeyad, after obtaining of the assent Muslim king Valeed, and later on sent a reinforcement of another five thousand soldier to Tariq. Rodrick, the king of Spain gathered a very large army (to fight the Muslim army) when he heard the news of approaching Muslim army.

Tariq moved on with his army. Spain was his destination where he wished to take the message of Allah and present an example of Muslim way of life. He first deliberated at the conditions and situations of the country. Then before the attack made a stinging speech, and brought the boats that the army had arrived on, to land and burned them, so that the soldiers should banish the thought of going back.

Tariq was asked by people, "what kind of foolhardy is this? There are two results to a fight. We all are away from our native land in an alien country. Suppose we lose, then how will we return to our country?" Do you know what was Tariq's reply? Tariq pointed to his sword and said, "What is the fuss about motherland and alien land. All countries belong to us, because they belong to our Lord, Allah."

Tariq had disembarked his army at an island named Alkhizra before burning the boats. He then ordered them to attack. From the other side Rodrick moved forward to confront the Muslim army with his army of one lakh soldiers. The armies clashed. Fierce fighting took place. The braves of both side fought each other with all their might and skill.

Rodrick had one lakh soldiers and Tariq had only twelve thousand soldiers. Appartly, hardly a match! But those twelve thousand soldiers of Tariq had their hearts filled with Iman (faith in Allah), steely determination, sincerity and passion and fervour for the honour and glory

of Islam. Those twelve thousand soldiers had the same single passion, same single thought and the same single purpose for which, giving their lives was no big deal.

Allah, indeed, grants success to the people of Iman (faith in Allah), the truthful, and those with unwavering determination. So Tariq's army succeeded. Tariq's army's first attack on the many times greater enemy forces was a successful attack and they were the victors of the battle.

Amazing as it is, one can ask how can it be that twelve thousand men could thrash one lakh men? It is a fair question. But look at it closely. Rodrick was a soldier and so was Tariq. The men in Rodrick's army were soldiers and so were the men in Tariq's army. So what was the difference? But the army of Tariq was motivated by the mission of making world a better place and themselves be the helpers of the oppressed people of the world, to take the message of Islam to the whole humanity.

On the other side the soldiers of Rodrick's army were also human beings, but they did not share among themselves a noble purpose for the war, nor were they bound together with a shared passion in their hearts. They were motivated by self interests and personal gain.

Please place it firmly in your mind and heart that success is doubtful for a man who does not have a clear and specific purpose before him and then a solid determination, sincerity and good intention to achieve that purpose. So first determine a purpose then pursue it with sincerity and good intentions. No doubt, you will be successful. Give it a try and test it for yourself! That extraordinary feat of Tariq is the shining example of his lofty ideals, veracity, sincerity and selflessness. A lesser person would have been intimidated by seeing such a

large enemy army, and might had withdrawn and ran away to save himself and his army. But not Tariq, he faced the enemy valiantly and attacked the enemy with such intense vigour, that it rendered enemy's weapons ineffective. He demolished and destroyed the hundred thousand strong army of the enemy. Rodrick died in the battle.

After Rodrick's death, his army was left leaderless and disorganised, they fled from the battlefield. Tariq's army advanced then, and conquered the capital of Spain within a short period.

It is said that Tariq, in a dream, saw the prophet of Allah Hazrat Mohammad (P.B.U.H), who was surrounded by his (P.B.U.H) battle ready "Sahabees" (followers/ companions), armed with their swords. The holy prophet (P.B.U.H) was seen to be saying, "Tariq! Get on with your work."

The dream energised and raised the spirit of Tariq and his soldiers, and they went ahead and captured the whole of Spain in a short period.

Hearing the good news of Tariq's successes Musa Bin Nusair went to Spain with his troops. Tariq together with Musa Bin Nusair put the administration in Spain in order.

They declared the famous city of Cardoba to be the capital of Spain and Musa Bin Nusair appointed his son the ruler of Spain.

Musa Bin Nusair, really, wanted to team up with Tariq and conquer mid-Europe and then Constantinople, and then return to Qairvan.

But the Muslim king withheld the permission for it, in view of difficulties and logistic problems involved in the terrain of the proposed lands for the conquests. Tariq and

Musa returned to Africa after completing the conquest of whole of Spain.

Tariq died in Syria. But his burial place is unidentified. But for us it is not so important to know the dates of his birth or death. What really are the cardinal points of his illustrious career are the feats of his bravery, high courage and steely resolve. Those achievements will always dazzle through the pages of history like the sun and the moon always shine in the sky.

Is there a Tariq breathing within you? Islam needs Tariq and Musa once again. You too can be like Tariq and Musa if only you could stimulate yourself to have the same steely determination, courage, boldness, steadfastness, true love and loyalty to Islam. Will yourself to become (new) Tariq and Musa. May Allah help you to achieve your aim.

Now we quote the famous speech of Tariq Bin Zeyad, which he gave to his soldiers, after burning the boats.[1] Every word of this speech is overflowing with courage, boldness, bravery, zeal and fervour. Read it several times attentively. Be a brave person yourself.

"People! There are no means to retreat or flee from the battle field now. Facing you is the enemy and behind you is the sea. By Allah, the only salvation is in (your) courage and steadfastness. Those armies are victorious who cannot be subdued. If we have these qualities then the difference of being more or less in numbers can cause us no harm."

[1] **Translator's Note:** English language has a phrase "burning the boats" meaning, to throw oneself into achieving something with no precaution for failure. This phrase was coined after Tariq's world famous deed of courage.

"People! Follow me. If I am on attack, then you too attack. If I stop then you also stop. I will attack the enemy and go for hand to hand fight. If I am killed in it, do not feel sad or sorry. Do not start quarrels among yourselves. If you did it, then the awe of your image will be blown over. You will make yourselves easy targets for your enemies and will be killed and destroyed."

"Beware! Don't ever accept dishonour and shame at the hands of your enemies. Allah has chosen honour and solace for you, by striving and energetic hard work, in this world; and the reward of martyrdom in hereafter. Now advance towards the enemy. If inspite of Allah's protection and favour you succumb to dishonour and shame then you will suffer a great loss. Apart from that, all the Muslims will always besmirch you... Now, the moment I attack, you too be ready for that."

# Maslama Bin Abdul Malik

## (Conqueror of Armenia)

In the days of Banu Umayya's rule, the greatest rival and enemy of the Muslim empire was the Roman Empire. The borders of Muslim empire were extended up to north of Syrian border where Kurdistan was and where Armenia is. During the Khilafat period when Ameer Muavia was the governor of Syria those borders were kept under strict supervision and vigilance.

After Ameer Muavia, this system could not be continued because of internal discord, with the result that during the reign of Abdul Malik, Caesor of Rome attacked the area named Musaisa and Abdul Malik bought the truce by payment of money to Caeser. But when Valeed came to the throne of Muslim empire, he opened up a permanent front there and sent his brother Maslama Bin Abdul Malik as the General of the Army. Maslama conquered many strategically important places, useful for military operations in that area. In 80th Hijri Maslama conquered many forts in the area of Musaisa. Then in 88th Hijri Maslama and Abbas advanced their armies to Tawana[1] by way of Jazira.[2] The Romans had brought a huge army. In the first confrontation the Muslims were not successful. But Muslims succeeded later, due to the courage, common sense, practical knowledge and battle craft expertise of Maslama Bin Abdul Malik and Abbas. Roman forces shut themselves inside the fort of Tawana.

[1] Tawana = A town of Turkey
[2] Jazira = Near Spain

Maslama and Abbas laid siege to the fort and later conquered it.

In 89th Hijri Maslama Bin Abdul Malik attacked the famous fort of Azarbijan, 'Amoria' and conquered it. In 90th Hijri Maslma Bin Malik conquered another five forts in that region. Abbas conquered the place called 'Auromia' from another direction. After that, Abbas advanced forward to the place called 'Arzan' in the region of 'Armani', while conquering strategically important military places. Abbas conquered the famous town of Tartoos[1] in Asia Minor. In 95 hijri, Maslama Bin Malik conquered another fort in that region.

In North Africa, on the coastal area of Mediterranean Sea, there were many important places under the occupation of Muslims. It was difficult to protect those without naval fortifications. The Berbers of North Africa were a rebellions nation. They held regular uprisings against the Muslims. The Roman rulers instigated those and then helped the Berbers by sending supplies by the sea routes. Therefore Maslama Bin Abdul Malik started naval attacks and occupied several important islands and secured North Africa from Roman attacks.

The attack on Constantinople by Maslama Bin Malik, is an important historical event during the reign of Banu Umayya's King Sulaiman. The capital of Eastern Roman empire was Constantinople. Maslama Bin Malik attacked that very city. The Roman government was the most anti Muslim state in the area because they considered the rise of Islam a potential future source of downfall for their own power and influence in the area.

[1] Tartoos = A city of Armenia

The borders of Islamic empire were running parallel at many places with the borders of Roman Empire. You have read in this book earlier, that the coastal area of North Africa near the Mediterranean Sea was part of the Muslim empire and it touched the borders of Roman ruled territory at many places. That was the strategical consideration when Constantinople was first attacked by Ameer Muavia. But the attack was a military failure. Later on, succeeding Muslim kings paid scant attention to that undertaking, though battles with the Romans continued.

During the reign of Suleman, the internal situation within Constantinople had deteriorated. There were serious disagreements and discord among the Roman rulers. That sparked the idea of attacking Constantinople in Suleman's mind. Hence in 98 Hijri Suleman after extensive preparation made arrangements to be in readiness to invade Constantinople.

During the reign of Ameer Muavia there was a permanent army ready to fight the Romans during the Summer. The name of that army was 'saaefa' meaning Summer army and it regularly battled with the Romans in summers. Ameer Muavia was the first to think of the idea that capturing Constantinople, would blow away the power and prestige of the Romans in that area for ever and open the doors of Europe for Muslims.

Anyway in 94 Hijri Suleman sent a huge army with weapons and extensive logistic support under the command of Maslama Bin Malik to Constantinople. The Muslim King Suleman himself travelled with the army up to Qunsareen and then stayed in the town named Wabiq (away from his capital) for help and receiving speedy news of the battle front. The King stayed there till the conclusion of the venture.

Maslama Bin Abdul Malik moved his forces towards Constantinople both from land and sea. His naval attack was from the Black sea while he led his army moving through Asia Minor on land. Constantinople was then under siege from the army on one side and the naval forces from the other side. All inlets to the city were sealed off with the result that no help from outside could reach the city.

Maslama had gone with the solemn intention that he would not return without the conquest of Constantinople. He had gone with ample logistic provision and as a precaution had the land around Constantinople planted for crops, incase the siege is prolonged and food became scarce. The siege lasted for several months. There were attacks but people in the besieged city put up strong defence. But eventually the Romans became scared of the Muslim determination and tenacity of intent. They asked for truce but Maslama refused it. However after some days circumstances developed for Muslim defeat. It was bitter cold and snow fell in Constantinople that year. The Arabs were not used to that kind of cold weather, and their bodies could neither tolerate nor adjust to it. Many many Arabs succumbed to cold, became ill and died.

On top of it, there was scarcity of food because the planted crops were destroyed by snow. It was a famine situation. The Muslim soldiers died of hunger too. Next calamity for Muslim army was the attack on Muslims by the army of Balqan. That was a disaster for the Muslim army. Devastated by those reverses, the greater part of the Muslim army was destroyed; the survivors became the victims of diseases. The Muslim king Suleman died at that time and Umar Bin Abdul Aziz became the next king. He sent reinforcements with food etc, and called back the army survivors.

The message of Islam would had reached Eastern Europe, if the invasion had not failed so miserably. But several positive points too were the outcome of that invasion. Mainly, because of that failure, Muslims were compelled to pay more attention to draw up new plans for the conquest of Constantinople. Muslims in the end conquered Constantinople during the reign of Turks. The city is under the rule of Muslims now and is considered one of the finest in the Islamic world.

Now, you have been well acquainted with the achievements of Maslama Bin Abdul Malik. He was the brother of a great king Suleman Bin Abdul Milik. His achievements are most suitable for taking up as pathfinders for us. We, indeed, can be just as bold, resolute and brave, as Maslama Bin Abdul Malik was, if only we have an unshakable intent and will to sacrifice, health, wealth and life for bringing glory and greatness to Islam.

In the days of ascent of Islam, the rich and the poor, young and old, men and women all were filled with the fervour to serve Islam. They were the faithfuls of Islam, who would consider sacrificing, life and wealth for Islam, as a matter of pride for themselves. Can we not bring forth such good youngmen in the present time?

# Yazeed Bin al Muhallab

## (Conqueror of Jurjan and Tabrastan)

After the death of Hajjaj Bin Yusuf, the army generals trained by him also died, one after another. Qutaiba Bin Muslim Bahili, the conqueror of Middle East was no more there. In his place was appointed Yazeed Bin Muhallab as the ruler and commander-in-chief of Middle East. It was the reign of Suleman Bin Abdul Malik, when differences arose between him and some army generals, that ended with the demotion of some army generals. But, anyway, what we are looking at here, are the achievement of Yazeed Bin Muhallab during his commandership of army.

As soon as, Yazeed Bin Muhallab took charge of his post as the ruler of Middle East he made up his mind to invade Jurjan. He brought organizational changes in his army for that purpose. In 98$^{th}$ Hijri he marched on to invade Jurjan with an army of hundred thousand (one lakh) soldiers. On the way to Jurjan was the hilly area named Qohistan. The people of that area were used to fight from protective hiding places. Their mountain forts were very strong. Whenever they felt weak and weary in the battle, they would run up to their forts and hide.

Earlier, Qutaiba had invaded then several times, but could not succeed and overcome them because of arduous uphill paths in the mountains. Yazeed Bin Muhallab attacked them, but mountain people as usual went up in hid in their forts, when they felt weak in the battle.

Yazeed Bin Muhallab then blocked the mountain paths by besieging all the passage. The besiege rendered the Qohistani people totally helpless. Caused to become defenceless, the Qohistani people laid their arms. Yazeed Bin Muhallab went ahead and took over their forts. The Muslims came into possession of a lot of wealth from those forts.

After Qohistan, Jurjan was invaded. The people of Jurjan came forward and laid their arms and later helped the Muslims in every possible way.

Those victories strengthened the confidence of Yazeed Bin Muhallab, and he moved towards Tabristan, leaving behind in Jurjan a subordinate officer Abdullah Bin Muammar Yeshkari with four thousand soldiers. The ruler of Tabristan came forward with an offer of truce but Yazeed Bin Muhallab rejected the offer.

The battle started between the armies of the two sides. The ruler of Tabristan lost the battle and his soldiers fled up to the mountains. The Muslim soldiers chased the fleeing army, climbing up the tall mountains. The fleeing army then stopped, turned around and started shooting arrows. The enemy were shooting arrows from the top of the mountains, and the Muslim soldiers had scant defense against the volley of arrows. Many Muslim soldiers were martyred. The rest went back to Yazeed Bin Muhallab in Tabristan.

The ruler of Tabristan eyeing an opportunity in the Muslim defeat, instigated the people of Jurjan against the Muslims and incited a rebellion in Jurjan. The forces of Tabristan attacked the Muslim army in the night and slained thousands of Muslims as all their ways to escape were blocked.

Among the Islamic forces were some non-Arabs too. Yazeed Bin Muhallab held consultation with them regarding a possible way to get out of the menacing situation. There was one Haiyan Nabti in the Muslim army. He took upon himself to find out a way. He went to the ruler of Tabristan and said to him, "I am of the same race as you, though by religion I am a Muslim. But really I am a well wisher of you and your (our) race. What I tell you is for your own good. You should get a truce agreement with Yazeed Bin Mahallab as soon as possible. Yazeed has asked for fresh reinforcements from khorasan. Once those troop arrive, it will be beyond your capability to fight Yazeed. Therefore the best way for you is to go for truce with Yazeed Bin Muhallab now. In this way you will be safe and secure and the army of Yazeed will turn towards Jurjan."

The ruler of Tabristan liked the counsel of Haiyan Nabti and had a truce with Yazeed Bin Muhallab.

His anxiety about Tubristan removed, Yazeed Bin Muhallab advanced his troops towards the rebels of Jurjan. The Jurjan's army at first came out to fight but then, true to their custom, ran back to hide in their forts. Many of their forts were out of reach for Muslim army. All the Muslim could do was to lay siege to those forts. It lasted for several months.

One day, by chance, the Muslims found a man who knew the mountains well and told the Muslims about the hidden way leading to the forts. That was it, the Muslim army attacked the forts after the way was discovered. The forts dwellers were totally relaxed and slack. They could not respond to the sudden attack and were defeated and dispersed. They ran back to their forts. Yazeed Bin Muhallab laid a tight siege. When they were totally unable

to break the siege, they laid their arms and gave themselves up. Yazeed Bin Muhallab eliminated the possibility of any future rebellion. He founded a new city of Jurjan. It was an army cantonment town with a military base. Many Muslims were taken there to live. Yazeed Bin Muhallab appointed his deputy Jahan Bin Qais as ruler of Jurjan and returned to Khorasan.

Yazeed Bin Muhallab was a great army general. His father Muhallab Bin Abi Safra was also a great army general of his time. Later there were many great army generals and soldiers among the descendents of Muhallab, during Bano Umayya period of Islamic history; and their brave deeds were marked in gold on the pages of Islamic history.

You have read about the life of Yazeed Bin Muhallab. He conquered the mountainous parts of Asia, that is Jurjan and Tabristan. Yazeed Bin Muhallab also founded the famous city Jurjan, initially as a cantonment. But it later grew into one of the famous city of Islamic empire. Many great sons of Islam were born there. It is said that it was because of the divine favour of Allah on the city, because of its founder's pious intentions, sincerity, steadfastness (to the Islamic principles) boldness and bravery (in pursuing deeds to please Allah). May Allah favour many among you to emulate Yazeed Bin Muhallab, and help you to tread successfully the thorny paths of the world (needing much skill and effort) and thus leave an everlasting blaze of renown and fame for yourself in the world.

# Junaid Bin Abdur Rahman

## (Conqueror of North–West India)

In 105th Hijri Hisham was crowned the ruler of Islamic empire. He was distinguished, by his qualities of perception, intelligence, resolve, boldness and excellent methodology of planning and executing schemes, among the Islamic rulers of Banu Umayya. As soon as he came to the throne of Islamic state, the Banu Umayya dynasty gained a new lease of conquest campaign momentum. Hisham's reign was an explosive period in the Banu Umayya era of Islamic history, because of the external conquests and various internal state changes that took place in it.

In Hisham's time central Asia had turned into a centre of conflict and battles. There was general rebellion, against the Muslims in the area. The small state rulers of central Asia were by nature mutinous insurgents. They would leave no chance to attack the Muslim state. Hisham planned to bring, these war lords under his control by restraining their capacity to battle the Muslim. The Turks and the Tartars rose up to rebel against the Muslims. There was a wild fire of revolt spreading against the Muslims, across Kabul to Armenia. But Hisham subdued the chieftens of the small states and regained the control over the whole territory, by his courage, resolve and boldness.

In fact, Hisham had to appoint outstandingly intrepid, resolute, and courageous army generals throughout the Islamic kingdom. Hence he sent Junaid Bin Abdul Rahman as the ruler of Sindh to regenerate deteriorating

conditions and to sort out the problems of ineffective administrative organisation in Sindh. Junaid was given both civil and military authority.

Junaid's was appointed the ruler of Sindh in 107th Hijri. He moved in to Sindh and advanced in to the interior of Sindh along the bank of river Sindh. That territory belonged to the son of Raja Jai Singh. Jai Singh had announced his acceptance of Islam at the time of Umar Bin Abdul Aziz's reign and Umar Bin Abdul Aziz had allowed Jai Singh to continue his rule. Jai Singh on this account sent a message to junaid," I am a Muslim and the (late) Muslim king had maintained my kingship. Hence you must not advance your army in my territory. I am alarmed by the movement of your forces." Junaid assured him that he needs not to be apprehensive as he was not going to suffer any loss. Both of them left some of their men as security with each other. But Jai Singh was not satisfied and after a while both recalled their men from each other. After that Jai Singh reverted from Islam and brought his naval forces to fight Junaid's army. The armies faced each other in battle at the eastern bank of river Sindh. Jai Singh's boat overturned and sunk and Jai Singh died by drowning.

After Jai Singh, his brother Chum, came to fight Junaid but he too was defeated and slained. Junaid moved towards Karaij, then. That area had been conquered previously in Mohammad Bin Qasim's time, but had fallen under rebellion. Having dealt with Jai Singh successfully, Junaid laid siege to karaij. The protective wall of the city was smashed by fort smashing devices and the city was taken over.

After the success of Karaij, Junaid invaded other areas under the command of various generals. Marwar, Mandal,

Dhanj, Bharoach Ujjain and Malwa were conquered. All the generals came back victorious. Janaid, himself, brought Bheel Man and Gujarat under his domain. Junaid remained in Sindh from 107th Hijri to 111th Hijri. He put in order the administration of Sindh and expanded the conquests. Sindh was then governed most successfully.

In 111th Hijri Junaid was transferred from Sindh to Khorasan. He went to his new posting and Tamim Dari went to Sindh as its new ruler. But Tamim was a lazy weak and incompetent person and could not hold the governance of Sindh appropriately. Revolt and rebellion spread like wildfire in whole of Sindh. All the influence and prestige for Muslims, developed from the times of Mohammad Bin Qasim to Junaid, was nullified because of incompetence, laziness and sloth of Tamim Dari.

The Muslim rule in Sindh came to almost its end. The non Muslim powers grew to such an extent that Muslims had to emigrate from Sindh. Tamim Dari, himself left Sindh to go to Iraq. He never reached Iraq and died on the way.

It is true to its words that the incompetents, laziness and sluggishness bring the empires to dust that were built up by the braves, skilful and talented.

This is the situation of the present day Muslims. Our forefathers established empires in the world and we, the incompetent, sluggish and incapable descendents lost it. Should we not wake up from our slumber and regain the glory and prestige and greatness of our forefathers. That really is our rightful inheritance!

## Ameer Abdur Rahman Bin Abdullah Ghafiqi

(Leading commander of French invasion)

After the conquest of Spain both Musa Bin Nusair and Tariq Bin Ziad were inspired by the thought of conquering France. Both commanders put that proposal before Valeed Bin Abdul Malik (the Muslim king). They actually, were thinking of conquering France and then Italy and to return home after capturing Constantinople on the way.

But Valeed withheld the permission for the proposal because of the difficulties on the detour. However, Musa Bin Nusair had already gone deep in to France, conquering territory in his advance when Valeed's untimely recall made his successful incursion in France a wasted effort. Musa and Tariq went to Damascus via Africa. That is why that first attempt to conquer France by Muslims concluded unsuccessfully. The second attack on France by Muslims was undertaken during the reign of Umar Bin Abdul Aziz, by the forces of Ameer Samah Bin Malik Kholani, who was the ruler of Spain and the general of the attacking army. Ameer Samah was an intrepid, courageous and resolute person. He had captured large area of France.

Ameer Samah was confronted by a ruler of France 'Duke of Aciton.' Duke had brought a large army in the battlefield. The Muslims stood their ground and fought valiantly. Ameer Samah in his fervour and zeal went right in to the lines of enemy soldiers and was martyred fighting bravely. The Muslims were defeated after the martyrdom of their commander. So the mission to take

Islam and monotheism to France remained a dream, that time too.

The last attempt to take Islam and monotheism to France began under the generalship of Ameer Abdur Rahman Bin Abdullah Ghafiqi who was the ruler of Spain and a resolute, courageous, prudent, politically conscious and a superb organizer. He invaded France after full preparations and in a well organized way.

The Muslim forces had hardly reached the border of Spain and France for the initiation of their invasion when they found out that the ruler of the border area of Spain and France, Ameer Usman had raised the flag of rebellion against the Muslims and had transferred his loyalty from the Muslims to the 'Duke of Aciton', who was ruling the territory between Spain and France. The Duke was isolated because his friendly relation with the French government (of that time) had broken, and the Muslim forces were moving into his territory from the other side. So he befriended the rebel Muslim ruler Ameer Usman and gave his daughter to Ameer Usman in marriage. Ameer Usman turned in to an open enemy of Ameer Abdur Rahman after he became the newly son-in-law of Duke of Aciton.

Ameer Abdur Rahman sent an army contingent under the command of Ibne Zean to deal with the rebellion of Usman. In the battle between Ibne Zean's forces and Ameer Usman forces, Usman lost the battle and was killed in the encounter.

Freed from the fret of undesirable rebellion of a former ally, the Muslims moved on to invade France. They had to face stiff resistance from Duke of Aciton right at the start. The Duke's army fought well but could not check the sweeping movement of Islamic force's

advance. The Islamic forces moved on after defeating the Duke's army; and marching over the green valleys of River Garran reached the port of Bordeaux. A large stockpile of Duke's goods were stored in Bordeaux, therefore the Duke took the battlefield to safeguard the stores, tenaciously. But the Muslims won that battle as well and all the stockpile of goods etc came in possession of the Muslims.

Duke of Aciton forces came to battle the Muslims the third time at the river Dardon further north beyond the port of Bordeaux. Muslim army vanquished the forces of Duke of Aciton. The Muslim army then reached Pittoreque and took possession of the wealth of the famous church of St. Hilaire. Muslim flag was hoisted on the town.

Duke of Aciton then finally realized that it was not possible for him to stop the rushing torrent of Muslim advance and he could see that the Muslim forces were about to reach mid France. Lacking protective defence, he called upon his opponent Charles Martel for assistances. Other French leaders of Frenchmen also embarrassed Charles by pointing out that an ill-equipped Arab army was over powering the brave Franch army.

Infact, the continuous victories of Muslim armies were posing a threat to Charles Martel himself. So it was a good reason for him to join other French rulers to stop the rapid Muslim advance. Charles Martel made the fight against Muslims, into a national and religious issue, and on this basis appealed to all the braves (knight) in France to fight against the Muslims. Hence not only the Frenchmen, the braves (knights) of Germany and Portugal joined Charles, along with their armies to fight the Muslims.

Eventually, Charles moved against the Msulim a large army. The numbers (of soldiers) favoured the Frenchmen. Further, on the side of French were elite braves, covered in iron armours from head to toe; while the Muslims were in a foreign country with insufficient battle equipment. But inspite of their lack of numbers and fighting equipment the Muslims were so feared that Charles did not dare to attack them for a week. It was Ameer Abdur Rahman, who after waiting for a week started the attack in the name of Allah. The battle raged fiercely from morning till evening. The darkness of the night separated the armies. But early next morning the combatants were at it again. Both sides were evenly matched. But then Duke of Aciton brought to the battlefield a fresh contingent of army. They attacked ferociously at the (then) tired Muslims. The Muslim army was then unable to maintain their hold on the enemy. The French, sensing the change, initiated a full force attack on the Muslim army.

Ameer Abdur Rahman in order to encourage the Muslim to take hold of themselves, went fighting forward fearlessly in to the lines of enemy. He received innumerable cuts and wounds on his body, he fought valiantly and was martyred like a brave man.

The Muslim army had already lost their hold on the enemy. They were tired after sustaining repeated attacks. Further, there were no fresh reinforcements available to them. They were far away from their country, fighting on a foreign soil. In fact, they were fatigued and weary of fighting. They thought it better to leave the battlefield and in the dark of night withdrew from the battle. But their enemies were in such awe of the Muslims that Charles Martel did not chase the retreating Muslim army.

People of Europe exaggerate much, talking about that encounter and consider it a brave achievement of Charles Martel. Because of that achievement the people of France had given him the honoured nick name of "Martel", meaning a "hammer".

Had that battle been won by the Muslim, without doubt the history of not only France but of the whole Europe would had been different.

Do read these events repeatedly, and think and know that a real Muslim is neither unsettled by much the greater numbers of his opponents nor is unnerved by lack of equipment or material resources. He does leave the imprints of his brave achievements manifest in the battle fields of world.

There are many lessons for us in the brave deeds of Ameer Abdur Rahman. He accepted martyrdom, away from his native land, fighting valiantly for the glory of Islam and to hoist the flag of Islam on the soil of France. He left a message for future generations, that a life of hard work, striving in the battle field of life is superior to a life of luxury and restfulness. It is not difficult that a young person among you may adopt that attitude and choose a life of hard work and striving rather than life of uninterrupted rest and ease!

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# The story of the downfall of Umvies (Umayyads) and the rise of Abbasies (Abbasids)

There were fourteen kings in the Umvi dynasty and they ruled altogether ninety one years. During the twilight of their rule, there was a man named Abu Muslim Khorasani. That man was born in Isfahan, was broughtup and educated in Kofa.

There was an Imam Ibraheem in Kofa. He was a descendant of the uncle of the holy prophet of Allah (P.B.U.H), Hazrat Abbas. Abu Muslim Khorasani was specially tutored and trained by Imam Ibraheem. He was prepared to bring about a secret revolution. It was a revolution which took away the sovereignty from the Umvies and gave it to the Abbasies. Abu Muslim made Khorasan the centre of this revolution. Khorasan was distant from the Umvi capital of Damascus, and Abu Muslim Khorasani could easily instigate people secretly against the Umvies, because of the distance from the seat of government Damascus.

Imam Ibraheem sent his instructions from Kofa to Abu Muslim secretly and Abu Muslim followed the instructions, literally. If Imam Ibraheem asked someone to be murdered. Abu Muslim would get that person murdered.

The claimants for the inheritance (of ruling) of the holy prophet (P.B.U.H) were persons of his (P.B.U.H) immediate family. (Hazrat Ali, a cousin brought up by the holy prophet (P.B.U.H), and husband of Hazrat Fatima, the

daughter of the holy prophet (P.B.U.H) and their two sons Imam Hasan and Imam Hussain). After them the non-Fatmi progeny of Hazrat Ali were the claimant of inheritance (of rule). During the reign of Suleman Bin Abdul Malik this status was transferred to the Abbasi family [Descendents of uncle of the holy prophet (P.B.U.H)] from the Alvi family (non Fatmi descendent of Hazrat Ali)

After the martyrdom of Imam Hussain, the partisans of Hazrat Ali (Shias) presented that status ceremoniously to Hazrat Imam Zain-ul-Abedeen. But he was broken hearted (having seen the slaughter at Karbala) and refused the claim. The partisans of Hazrat Ali then turned to the nonfatmi son of Hazrat Ali Mohammad Bin Hanifa, and he accepted the status of the claimant of the leadership of the Muslim Umma (nation). As time passed that status was transferred to the descendents of Hazrat Abbas, the uncle of the holy prophet Mohammad (P.B.U.H) called Banu Abbas. Thus a group of the partisans of Hazrat Ali (Shias) became the supporters of Bani Abbas and they founded the "movement of Abbasia."

Abu Muslim Khorasani took up the leadership of that group and he secretly spreaded the message of the movement to each and every corner of Khorasan. Thousands of Khorasani and Iraqi people joined the movement. Abu Muslim on the one hand was increasing the number of supporters of the movement for Bani Abbas, and on the other hand was provoking and instigating dissension among the Arabian tribes. The secret movement of Abu Muslim created friction and tension between the Arabian tribes, Hamiri and Mizri. With the passing of time, the differences between the tribes fermented from Islamic brotherhood in to full scale aggressive enmity and incessant war. Rebellions erupted.

It was a good opportunity for the Bani Abbas movement to be propagated and expanded. In 129th Hijri Abu Muslim instigated an open rebellion and after a couple of attack captured the capital of Khorasan, Marv. Khorasan was lost by Banu Umayya.

Marvan (the Banu Umayya king) tried hard to save other parts of the empire after Khorasan. But decay had set in the circumstances and conditions of Banu Umayya's affairs. Marvan tried his best to prop up the situations but to no avail.

In 132nd Hijri Marvan was killed and the Bani Abbas took over the kingdom. The first king of Bani Abbas was Abul Abbas Saffah. Banu Umayya were ousted forever.

The success of Bani Abbas movement was due to the following circumstances (reasons)

1. There were infights within the family of Bani Umayya. Their unity was shattered and it affected their esteem and respect among general public.
2. The fight between the Hamiri and Mizri tribes in Khorasan and Iraq provided the opportunity for the Abbasi movement to gain supporters.
3. Bani Abbas made people believe that they were striving for the Khilafat (kingship) of the family of prophet of Allah Hazrat Mohammad (P.B.U.H). This created acceptance and sympathy of people for the movement and the movement became popular and successful.
4. Bani Abbas movement was fortunate to have an organiser and leader like Abu Muslim Khorasani. A medieval historian writes about him that even "the resentment of an extreme setback or failure would not upset the sobriety of his behaviour nor

would he allow any sign of happiness to appear on his face on hearing the news of the most splendid victory."

Really the success of the Abbasi family was heavily indebted to the effort and work of Abu Muslim Khorasani. But the second Abbasi king Mansoor got Abu Muslim killed to provide a proof of utter ungratefulness (in power politics of non Muslim kind)

The rise of Abbasi family changed the state and circumstances of west Asia. The capital was shifted to Baghad from Damascus, i.e from Syria to Iraq. The unity of 'Khilafat' was lost forever, because the Arabs ruling Spain never recognised the kingship of Bani Abbas.

The shift of 'Khilafat' (really Kingship) to Abbasies caused the end of the dominance of Arab nation. The importance of Arabs was slowly diminished and Iranian influence gained the upper hand in matters of state. That finally caused Arabs to be dominated by Iranian supremacy. Because of that, the period of Islamic society that began with the reign of Bani Abbas is called Arabic Iranian culture.

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# Abdullah Bin Ali

## (Commander of the Roman Borders)

*"Abdullah Bin Ali was the commander of the guards army at the Roman border. He continually crossed swords with the Roman army in that area, very actively, and with great zeal and fervour. He kept pushing back the Roman army's incursions."*

*A historian*

The Romans used the strife and infighting between Bani Umayya and Bani Abbas for their own benefit. The Caesor of Rome initiated his attacks in Asia Minor in hundred and thirty three Hijri. Caeser attacked the border town kamaskh and captured it.

After Kamaskh, the Roman army advanced further and besieged Lamtia.[1] Caesor of Rome sent a message to the Muslims of Lamtia", Hand over the control of Lamtia to us and move away to Muslim territory. Our army will not hinder you."

The Muslims refused to comply. The Romans forced the siege to become tougher. The Muslims lacked the power to contest and helplessly left Lamtia and moved out to Muslim territory.

The Romans destructed and vandalised the town. Any Muslim seen by the Roman soldiers was exterminated. There was unhindered looting of the desolate town.

[1] Lamtia. The Berber area of Morocco.

The first king of Bani Abbas, Abul Abbas Abdullah Bin Mohammad, nick named Saffah appointed Abdullah Bin Ali the commander of the border guards army and made him responsible for the management and administration of the borders. Abdullah Bin Abi challenged the forces of Caesar of Rome and recaptured the towns of Kamaskh and Lamtia. He constructed cantonments and forts along the Roman borders.

He repeatedly attacked the border post of the Roman forces to put the fear of God in their hearts. The Roman forces had to retreat and withdraw. During the reign of Saffah, Khalid Bin Ibraheem attacked Khatan [1] and conquered it.

In the same year a dispute developed into arm hostilities between the rulers of Farghana and Chach.[2] The ruler of Farghana took military help from the king of china and besieged chach. Chach was far more weaker in military strength than the king of China. Chach therefore ceased resistance and swore allegiance to the king of China.

When Saffah heard about it, he sent his army general Ziyad Bin Saleh, with a large army, to attack both Farghana and Chach.

Ziyad's army clashed with the Chinese army at the river Taraz and defeated it decisively. Khalid Bin Ibraheem attacked Kush. He deposed the ruler Akhreed. The ruler was killed and Khalid appointed, the ruler's brother Taran, the ruler of Kush.

But Saffah's attention and efforts were focused on Banu Umayya. Therefore he could not divert his army,

[1] Khatan: Northern most area of Northern Kashmir

[2] Farghana and Chach: Areas in the east of Samarkand.

from maintenance of internal law and order to the conquest of new lands. The army (and its commander-in-chief) spent all their energies and time in sorting out internal disputes and dissent.

Internal disputes and divisions impede and halt progress and attainment, therefore you must avoid disunity and separation into parts and groups of a nation or community. It is extremely important that for the good and welfare of Islam we remain united and together.

Islam came to bring people together. Islam made people like, Arabs (of those time), who were separated from each other like the grains of sand, come together like blood brothers. Islam gave them the gift of accord and unity.

It was the blessing of Islam, that Muslims overcame the powerful empires of Rome and Iran. But the sheen of splendor and awe of Muslims, among other nations was tarnished when Muslims started squabbling among themselves. The all conquering wave of victories that knew no coast subsided by itself. Really, we should rise above all our petty differences and quarrels of self (projected usually as national) interests and aim our efforts for the glory of Allah and welfare of all humankind.

# Khazim Bin Khazima

(Army general during the reign of Mansoor)

*"During the reign of Abbasi king Mansoor Khazim Bin Khazima was a renowned and successful general who safeguarded the empire from external attacks and secured it from internal disintegration."*

*A historian*

Mansoor came to the throne of the Muslim empire after Saffah. At that time the new Abbasi government had not been through many seasons and its foothold was not that secure. Rebellions erupted in many parts of the empire.

Mansoor was a very wise and level headed ruler. He was the epitome of courage, intrepidity, firmness of purpose and bravery. He would remain calm and unruffled in the most perilous situation and would solve most complicated and entangled problems by his intelligence and wisdom. Inspite of many upheavals and revolution during his reign his intelligent handling did not allow it to endanger his empire. Instead he strengthened and consolidated his rule to such an extent that his successors could continue to rule for a long time.

In 137$^{th}$ Hijri near Jazeera, Malbad Bin Jarmala rebelled against the government. It turned into a very serious situation. Mansoor's army went to quell the rebellion several times but was defeated every time. Eventually Mansoor sent Khazim Bin Khazima with a large army, to crush the rebellion in 138 Hijri.

Khazim Bin Khazima surrounded Malbad Bin Jarmala and restricted Jarmala in to the encirclement. Then Khazima by tightening the encirclement slowly finished off Malbad and his forces.

There was a person living in the vicinity of Khorasan. His name was Astaz Sees. He pretended to be a prophet. People of Herat, Badghais and Sajistan became his followers. Astaz Sees captured and controlled a large part of Khorasan by the help of those followers.

Mansoor sent several army generals to crush that perfidy, by force, but none of them succeeded. Eventually Mansoor sent Khazim Bin Khazima to suppress that perfidy. Khazim initially set off, to launch an attack on Astaz Sees, with an army of twelve thousand soldiers. Afterward a reinforcement of another twenty two thousand soldiers were sent to Khazima.

Khazima selected four thousand youngmen from that army, who encircled Astaz Sees army. In that formation Khazim Bin Khazime army moved towards Astaz Sees. Most of Astaz Sees army were foot soldiers. Therefore Khazim adopted the tactics of making them walk around and to get them tired.

Islamic army dugged a deep moat at one side. But the enemy soldiers started filling it to level up. But the Muslims from their side, made them flee. Khazim engaged his soldiers in such a controlled slow fight that the enemy soldiers grew tired and were surrounded. Seventy thousands of Astaz Sees soldiers were taken prisoners. Astaz Sees, finding opportunity, ran away with his family to the mountains. Khazim's army men chased Astaz Sees. Realising, that running away would not save his life, Astaz Sees sent a message to the general of the Islamic army, that he would give himself up to the

Muslim army general and would accept whatever verdict might be passed upon him. Khazim put Astaz Sees and his sons in the prison and freed Astaz's men. That was the way the government got out of an onerous situation.

Mansoor had sent Ameer Abdul Jabbar Bin Abdur Rahman Azdi to Khorasan as the ruler there. The story of his rebellion is as follows. During his rule of Khorasan Abdul Jabbar started to get rid of army officer. Some of them he killed and put some other in prison. Mansoor was a highly intelligent man; he understood the machination and sought the advice of his minister Abu Ayyub. Abu Ayyub spelled it out that, "removing army officers points out that Abdul Jabbar Bin Abdur Rahman Azdi is planning for a rebellion. Therefore you should write to him that you want to invade Roman territory, therefore the braves of Khorasan and the officers of the army should be sent to the Roman front. In that way, once the army strength is moved out from there, you can easily dismiss Abdul Jabbar Bin Abdur Rahman Azdi and send some other ruler in his place."

Mansoor issued his command as per Abu Ayyub's advice but Abdul Jabbar offered the excuse that, "There is a danger of attack, from the Turks Saghdies, presently. To remove army from here now would mean losing Khorasan."

Mansoor again put the whole matter before Abu Ayyub for his suggestion. Abu Ayyub advised Mansoor "to write to Abdul Jabbar, "As Khorasan is my most coveted possession, therefore I am going to send more army unit to safeguard it." Do send army units of Baghdad to Khorasan on that excuse so that any mutiny by Abdul Jabbar may easily be contained."

But as Abdul Jabbar's intentions were dubious and he wanted to engage in mutiny, he wrote back to the king," This year Khorasan is going through a famine and prices are shooting up. In that situation if people had to bear that extra burden, they would be destroyed." That answer laid Abdul Jabbar's intentions bare. Mansoor set off Khazim Bin Khazima to suppress Abdul Jabbar. But Khazim had not even reached Khorasan, when some citizens of some cities of Khorasan stood up against Abdul Jabbar. Soon Khazim Bin Khazima arrived to face the rebels. Both the armies clashed. Abdul Jabbar lost the battle and fled from the battle field. Khazim Bin Khazima chased him, arrested him and sent him to Mansoor. Mansoor sentenced him to death.